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The surest way to HEAVEN.

DISCOVERED IN A

DISPUTE

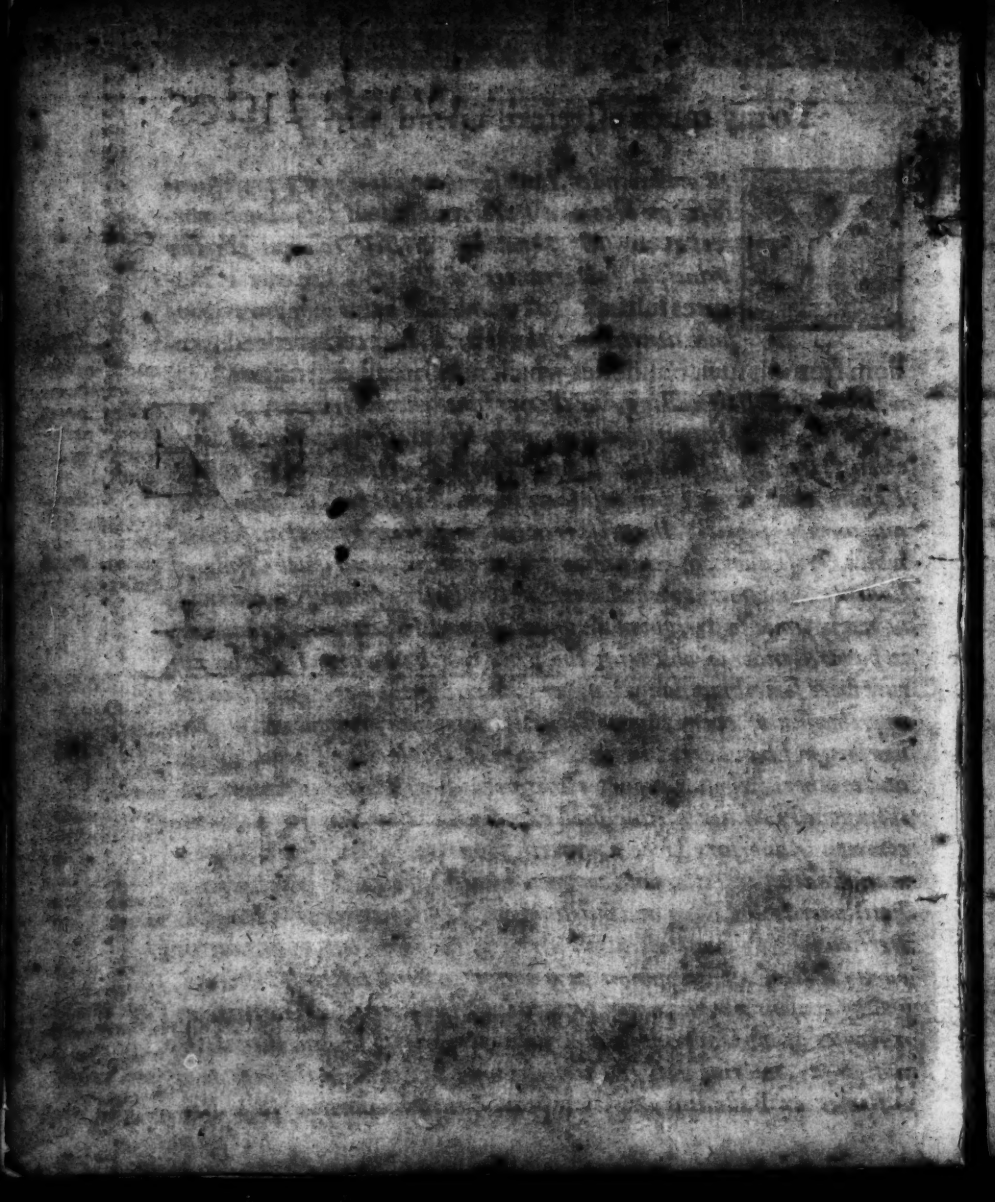
BETWEEN A

Roman-Catholick,

AND A

PROTESTANT.

LONDON, Printed for *Richard Head*, at the *Heart* and *Bible* in *Little Britain*, 1666.



To my much esteemed Friend, Mr. J. L.

YOU will wonder, I am sure (considering my profession) to see me become a Poet. And indeed I do almost marvel at my self, knowing my self to want the two principal furtherances of Poetry; the one is Natures instinct, (a) which God in his holy providence hath denyed me: the other is, A certain retired freedom from all such businesses which may breed destraction; (b) which my publick calling, besides private encomberances, will not afford me. Yet notwithstanding, upon this present occasion, I have even forced my self to this straitter course of verse-making; though I know, that for my own ease (having to deal in such a distempered and unruly subject) that less limited, and freer kind of discourse, which Prose alloweth, had been more convenient, because the Rules of Cadence & number (to which our English Poetry specially is confined) do many times so streighten an unaccustomed Practitioner, that he is in hazard, either of obscuring the sence (which in a matter of this nature were something dangerous) or of marring the Verse (which to the apprehension of every common conceit, were very ridiculous.) But howsoever I have erred in the carriage of this Verse, I hope, to you and to others, whose favour, either because of their judgement, or their honesty, I desire, this shall excuse me; that meeting with our common Adversary (who appeareth sometime in shape of a Statesman, debating of Titles, and common-wealth affairs, (c) sometime as a Petitioner to the King and Parliament, (d) sometime as a plausible Perswader, (e) sometime as a restorer of the holy Text, to the native purity thereof (f) sometime as a man of a very tender conscience, giving reasons why he cannot come to our Assemblies, (g) sometime as a Raylor at our Government, and an approver of our open enemies (h) that I say, meeting with this time-serving Proteus, in the fashion of a Rimer or Balladine, and crept in (as the manner of false Bre-

thren

(a) They say, *Poeta nascitur* If a man be not as it were a Poet born, he shall never prove excellent in that faculty.

(b) *Carmina secessum scribentis & otia que unt.* Ovid. de Trist.

(c) Witness the Quodlibets, &c.

(d) As the Kings first coming, and now since the Parliament.

(e) Bestows Motives, and Books of that nature.

(f) *Rhem. Test. & Grego. Martin.*

(g) *Howlet.*

(h) The word, word. *Quo teneam vultum mutantem, Proteâ nodo?*

(i) Gilat. 3. 4. Similes habet labra lactucas.

(k) He confeſſeth he was a Profeſſour.

(l) 2 Tim. 2. 17.
(m) 2 Tim. 2. 11.

(n) 2 Pet. 3.

(o) Mat. 6.
(p) 1 Cor. 4. 5.

(q) Phil. 1. 11.

thren if) (k) into [illegible] ceed; I have endeavoured to make [illegible] like the Lips (as the Proverb is) [illegible] to whom I am sure (without wilful [illegible] the plain truth of God, [illegible]

The ſervice is [illegible] for [illegible] ſay the truth) [illegible] [illegible] [illegible]

FAIR PLAY:

Or a Diſpute between a

PROTESTANT and a ROMAN-CATHOLICK.

Wherein the true Religion is made clear to the meaneſt capacity.

Roman Catholick's Preface.

I Pray thee, *Proteſtant*, bear with me, (*a*)
To ask thee Queſtions two or three:
And if an anſwer thou canſt make,
More of thy counſel I will take. (*b*)
Many ſundry Sects appear,
Now in the world far and near,
The *Calviniſt*, the *Proteſtant*,
The *Zwinglian*, the *Puritant*,
The *Browneſt*, and the *Family of Love*,
And many more which I can prove,
And the *Roman* Faith truly,
Which you call *Papiſtry*.
And every one confeſs *Jeſu*,
Saying that their Faith is true:
But amongſt theſe, tell me how
The *Truth* from feigned lies to know.
All theſe in very deed,
Reherſe all Articles in the Creed;
And every one of them ſaith,
That theirs is the *Catholick Faith*:
But this it is that I do ſeek, (*c*)
To know the Church *Catholick*,
The Communion or Company
Of holy men in Unity.

(*a*) *Indeed a man had need to be very patient that meaneth to hear thee.*

(*b*) *Yet I fear, that though thou wert brayed in a Mortar with a Peſtel, among Wheat, thy fooliſhneſs will not depart from thee*, Prov. 27. 22.

(*c*) *I believe, thou art one of thoſe, which are ever learning, and never come to the knowledge of the Truth*, 2 Tim. 3. 7. *Take the Lanthorn which* David *uſed, and thou ſhalt ſoon find the true Church*, Pſal. 119. 105.

Proteſtants Anſwer.

His Preface.

I May not (*Papiſt*) ſuffer thee,
Becauſe thy Queſtions idle be:
And if my Counſel thou wilt take,
Then hear the anſwer I will make.

Thou tell'ſt of Sects that do appear,
And ſeem'ſt the truth glad to inquire:
But ev'n in this I malice ſmell,
And ſee thy ſpiteful meaning well.
When thou theſe divers Sects doſt name,
Thou wouldſt thereby our Church defame (*d*)
And make fools think that we them lov'd,
When as with us th'are not approv'd.
We do not hang on *Clavins* ſleeve,
Nor yet on *Zwinglius* we believe:
And *Puritans* we do deſie,
If right the name you do apply. (*e*)
All giddy Sects among us crept,
We wiſh out of our Church were ſwept:
No name do we delight in more,
Then that at *Antioch* given of yore. (*f*)
But now what Sects you *Papiſts* have,
I do but thy own witneſs crave:
Some *Capucines*, ſome *Franciſcans*,
And ſome be called *Dominicans*:
Some *Jeſuites*, ſome *Seculars*, (*b*)
Some *gray*, ſome *black*, ſome *white Friars*:
And that your ſtore may not be ſpent,
New Locuſts ſtill from Hell are ſent. (*c*)
Thou ſaiſt, thou would the Church find out:
So that I ſee thou art in doubt:
And ſo indeed Uncertainty
Is ſtill the fruit of *Popery*.

(*d*) *I have reaſon ſo to think, becauſe the multitude of ſuppoſed Sects amongſt us, is a common imputation. See* Brilt. Motives, pag. 10.

(*e*) Viz. *If either by that name, are underſtood thoſe ancient* Hereticks, *called* Cathari, *who dreamed of a ſtate of perfection in this life, (ſo as* Papiſts *alſo do) or elſe ſuch factious ones among us, which have ſought the ſpoile and havock of the Church.*
(*f*) *Chriſtians.* Acts 11. 26.

(*b*) *The emulation and difference betwixt theſe two their Quodlibets do ſhew.*
(*c*) Rev. 9. 3. *Thoſe Locuſts do well repreſent the* Popes *Clergie: they were bred of the ſmoak of the pit, ſo are theſe of* Hereſie, *Ignorance and Superſtition: they deſtroy the fruits of the earth; ſo theſe ſpoile the Church.*

Popiſh Rime.

Catholick.

IN your Bible I have read, (ſpread:
The Church muſt through the world be
For Chriſt he his Apoſtles ſent,
With Power and Commandement,
That to all Nations they ſhould go,
To Preach, and to Baptize alſo.
Who hath done this? to know I wiſh:
For that is ſure the Church of Chriſt. (*d*)

(*d*) *I hope thou wilt not ſay that* Rome *hath done this: the charge was given and undertaken before* Rome *was converted.*

And

And for example, let me know,
And if thou canst, I pray thee show,
What Church did take in hand
The first conversion of this Land. (e)
And all other Countries every where,
Throughout the world far and near; (f)
If this were not the Church of *Rome*,
Then will I be converted soon. (g)
Saint *Paul* in his Epistle saith, (h)
The *Romans* had the *Catholick* Faith,
Saying it was renowned,
Spoken of, or published,
Through the world over all,
Catholick, Universal:
And if your Churches were even so (i)
Then to your Churches I would go. (k)

(e) *The Apostles Church, for ought you can prove to the contrary.*
(f) *Who but a Papist would dare to say this?*
(g) *You build your faith upon a very sure ground.*
(h) *Did Paul say that Rome shall never deny the Faith?*

(i) *Our Church is a part of the Catholick Church: disprove it if you can.*
(k) *You may come to our Churches; the Pope giveth you leave, so that you keep your hearts to him.*

Protestants Answer.

Catholick.

IN our Bible thou hast read:
'Tis well in ours, for yours is fled,
And lurketh in a tongue unus'd,
Whereby poor people are abus'd.
The Church is Catholick, as you say,
And so say we: but why † I pray?
Because to it, it were disgrace,
To limit it to time or place.
It ever was, and so shall be,
Since Christ, excluding no degree: (l)
It once was ty'd unto the *Jews*,
But now no place (m) it doth refuse.
It is a very fond surmise,
Which you the *Papist* do devise,
To shut the Church within *Romes* wall,
And yet to call it general. (n)
The very name which you pretend,
Whereby your Church you would defend,
To all which do the meaning know,
Doth quite your fancy overthrow.

† *The reason why the Church is called* Catholick.

(l) *Col.* 3. 11. *Acts* 10. 34, 35.

(m) Austine *saith it is Catholick, because spread over the world*, Ep. 170. *and thereto agreeth the Scripture*, Acts 1. 8.
(n) *Catholick and general are all one; and therefore one of their own Councels saith, The* Roman *Church is not the Universal Church, but of the Universal Church*, Basil. Con. sy. 3.

You say, the charge, which Christ once gave,
The *Romists* well performed have:
But mark how thou thy self dost hurt,
And lay *Romes* honour in the dirt.
That charge (*i*) was given first to them,
Which lived at *Jerusalem*, (*k*)
And thence the Gospel issued out, (*l*)
As *Esay* told (*m*) the world throughout.
By them the Nations turned were, (*n*)
And thence of Christ *Rome* first did hear:
Yet now the place (*o*) which others call'd,
To *Turkish* Empire is enthrall'd.
So though't were true, which is not so,
And never shall be prov'd I know,
That *Rome* to Christ the Nations brought,
Yet this your reason were stark nought.
But now (perhaps) *Rome* doth, you'l say,
Bring home the wanderers to the way.
Indeed the *Spaniards* loving Gold,
Have brought the *Indians* to your fold.
The Frogs from *Euphrates* came out, (*p*)
I mean, the *Jesuited* Rout,
Do spread themselves in each countrey,
To draw men to disloyalty.
They counsel Subjects kill their Kings,
Stabbings they use, and poysonings. (*q*)
Christ gave no such commandement,
When first he his Disciples sent.
Of this conversion if you boast,
Whereby poor souls, Hell hath engrost,
I yeeld it you full willingly,
It well agrees with *Popery*.
To draw Disciples is no mark,
For so doth many a feigned Clark. (*r*)
The Church to truth which doth convert,
We do embrace with all our heart.
Thou sayst, *Romes* Faith once over all
The world was famous (so saith *Paul*) (*s*)
And *Rome* did first convert our Land,
And hereupon you greatly stand.

(*i*) Viz. *of preaching through the world.*
(*k*) *The Apostles, Mat.* 28. *Acts* 1.
(*l*) *Acts* 8. 1.
(*m*) *Isa.* 2. 3.
(*n*) *We read in Histories, as in* Eusebius *and others, how the Apostles divided themselves into all the quarters of the world.*
(*o*) *Jerusalem.*

(*p*) Euphrates *was a great river running near the old* Babylon *in* Chaldea, *and was the defence of the City.* Cyrus *and* Darius *could never take the City, until by policy they dryed up the River. Now in a spiritual sense, it doth signifie the honour, wealth and authority of* Rome, *which hath of latter years decayed exceedingly, and doth daily; and the frogs, mentioned in Apoc.* 16. 13. *do well resemble the* Jesuites, *who feeling* Euphrates *to dry up, bestir themselves, and are croaking like Frogs in every corner, labouring to maintain the* Popes *Authority.*
(*q*) *Our Countrey and times afford store of examples to prove this.*
(*r*) 2 *Pet.* 2. 1, 2. *Acts* 20. 30.
(*s*) *Rom.* 1. 8.

Romes faith indeed once bare the bell,
And so it did deserve it well:
But *Rome's* not now as heretofore;
That faithful Citie's made a Whore. (t)
If new *Rome* now, were as the old,
Then we with *Romanists* would hold.
If *Rome* become Christs enemy,
Then we from *Babylon* must flie. (t)
To say that *Rome* is therefore sound,
Becausе of old it was renownd,
It may a *Papist* satisfie:
But men of judgement it deny.
Paul never *Rome* did magnifie,
As he did those of *Thessaly*: †
Yet now that Church is clean defac't,
And there the *Turk* himself hath plac't.
The *Asian* Churches, (x) famous once,
Are turned to a heap of stones.
The golden lights (y) of Saint *Johns* age,
Are now become even Sathans cage.
Prove thou, that *Rome* hath not declind
From th'ancient Church by *Pauls* refind:
And then I'le say, thou hast done more
Then ever *Papist* did before.
But for first turning of our Nation,
I trow thou nam'st it but for fashion:
For they that look in History,
Thereof can find no certainty.
Simon Zelotes, as some say (z)
Did first Christs Gospel here display,
Even whilst that Emperour did reign,
By whom our Saviour Christ was slain. (a)
Some say, that he of *Arimathy* (b)
In the year of grace sixty three,
From *France* by *Philip* (c) was sent over,
To us the faith for to discover. (d)
Hereto agreeth a learned man,
That ancient Clark *Tertullian*,
That by th'Apostles, Britany
Was turn'd to Christianity. (e)

(t) Isa. 1. 21. *So it was said of* Jerusalem, *which had more excellent particular promises, then Rome can alledge any.*

(t) Apoc. 18. 4.

† See 1 *Thess.* 1. 3, 4, 5, 6, 7, 8.

(x) *Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, Laodicea,* Apoc. 1. 11.
(y) *Those seven Churches were represented by seven golden Candlesticks,* Apoc. 1. 20.

(z) *Niceph. lib. 2. cap. 40.*

(a) *Gildas Lib. de victoria Aurelii. Ambrosii.*
(b) Joseph *who buried Christ.*
(c) Philip *the Apostle.*
(d) *So saith* Gildas *also.*
(e) *Tertul. in his book against the* Jewes, *amongst other places converted by the Apostles, reckoneth divers parts of* France *and* Britain: *So doth* Origen, Hom. 4. *upon* Ezechiel.

Pope *Eluetherius* long agoe (*f*)
As his Epistle plain did show (*g*)
Unto King *Lucius* hither sent,
Ere *Ethelbert* was king of Kent. (*h*)
We hold the faith that then was taught,
But you the same do set at naught: (*i*)
When *Rome* the *Truth* doth once forsake,
Then we of *Rome* our leaves must take.
If that our Church were *Catholick*,
To come to Church thou wouldst not stick.
If of the word thou knewst the sence,
Thou soon would'st leave that fond pretence.
Our Church that truth doth firm embrace,
Which all those hold in every place,
Who leaving mens traditions clean,
Upon the Scriptures only lean. (*k*)

(*f*) *About the year of Christ*, 180.

(*g*) *This Epistle hath been found, out of the ancient Records of the Kings of* England.

(*h*) *Which was about* 600. *years after Christ.*

(*i*) Eleutherius *referred King* Lucius *to the Scriptures, clean against the* Papists *course now, and called him Gods Vicar in his kingdoms: which title the* Pope *alone doth now challenge.*

(*k*) *That is truly* Catholick *which every where, always, and by all* (viz. *true Christians*) *is believed*, Vincen. cont. Hær. c. 3. *Let* Papists *prove, that the word* Catholick *being taken in that sence, ours is not a* Catholick *Church.*

Popish Rime.

Prophets.

SO saith the Prophet *Malachy*,
There should be offered far and nigh,
A clean Oblation or Sacrifice (*l*)
From place where now the Sun doth rise,
To the going down of the same:
And what is that, I pray thee name?
If it be not the holy Mass,
I will be a *Protestant* as I was. (*m*)
In the eighteenth Psalm I found,
The whole world should hear their sound: (*n*)
And if this mark you do not want,
Presently I will recant.

(*l*) *When you read Altar and Sacrifice, you think streight that makes for Mass, not knowing, or not seeming to know the language of the Scripture.*

(*m*) *If thou hadst been of us, thou wouldst have continued with us*, 1 John 2. 19.

(*n*) *Namely, of the Apostles, and their Doctrine: prove our Doctrine to disagree with theirs.*

Protestants Answer.

Prophets.

THou cit'st a text of *Malachy*, (*o*)
Hoping to prove thy Mass thereby,
Alas, the reason is but small,
And helps that Idol not at all.

(*o*) *Mal.* 1. 11.

In

In it God threatneth the *Jews*,
Who their great priviledge did abuſe,
And thought the Lord was tied to them,
And unto their *Jeruſalem*.
The Prophet tells, that God elſewhere
Will find out thoſe, which ſhall him fear,
And in an order without blame,
Shall call upon his holy Name.
Speaking to their capacity,
The Legal tearms he doth apply : (*p*)
And calls our Goſpel like Service,
A pure and ſpotleſs (*q*) Sacrifice.
What ground is here then for the Maſs?
It ſtill remaineth, as it was,
A groſs device, defaming Chriſt,
Who is our true and onely Prieſt. (*r*)
The ſpeech of *David* of the Skies, (*ſ*)
Unto the Apoſtles, *Paul* applies, (*t*)
And ſaith, their ſound went far and near,
As in the ſtories doth appear.
Tell me, I pray, what good to you,
This place you have alledg'd can do?
It maketh nought for *Popery*,
Nor for your idle trumpery.
Indeed the infamous Fame is ſpread,
Of *Antichriſt* your hideous head,
And all God's Children him do ſee,
The man of ſin (*r*) alone to be.
Th' *Apoſtles* Faith was far diſperſt,
And here in *England* was rehearſt.
With then our Doctrine is the ſame,
So it belongs part of their fame.

(*p*) *So* Joel 2. 28. *The holy Ghoſt foretelling the Spiritual enlightning which the people ſhall have under Chriſt, doth deliver it under the names of Viſions and Dreams : which notwithſtanding were not ordinary in the times of the Goſpel.*

(*q*) *Pure in Chriſt, being accepted of God through him,* 1 Pet. 2. 5.

(*r*) *See more of this hereafter, in ſpeaking more directly of the Maſs.*

(*ſ*) Pſal. 19. 3. *But according to their account,* Pſal. 18.

(*t*) Rom. 10. 18.

(*r*) 2 Theſ. 2. 3.

Popiſh Rime.

Continuance.

This is another mark moſt ſure,
The Faith of Chriſt muſt ſtill endure, †
According as our Saviour ſaid,
When for Saint *Peter* he had pray'd;

† *The opening of the place of* Malachy.

† *Chriſts Faith muſt endure, therefore* Rome *is the true Church. A hot argument; as though the Chriſtian Faith could endure no where but at* Rome.

Simon,

Simon, thy faith ſhall never fail,
The gates of Hell ſhall not prevail, †
The holy Ghoſt your comforter,
Shall remain with you for ever.
And I my ſelf, your ſureſt friend,
Will be with you unto the end.
Saint *Paul* hath the like ſpeech,
There ſhall be alwayes men to preach:
Apoſtles (p) Doctors, and the like,
In the Church Catholick:
If this be not the Church of *Rome* (q)
Then will I be converted ſoon.

† *True, the gates of Hell ſhall not prevail againſt the Church of Chriſt: but Chriſt in deſpight of the Devil will have a Church upon earth: what makes this for* Rome?

(p) *Some ſay they are Apoſtles, and are not,* Rev. 2. 2.
(q) *Becauſe you ſay it, we are bound to believe it.*

Proteſtants Anſwer.

Continuance.

YOu ſay, Chriſts faith muſt ſtill endure,
I yield that nothing is more ſure:
And alwayes God a Church will have,
Though thereat Satan rage and rave. (ſ)
It glads my heart, that Chriſt hath praid
Thereby I know my Faith is ſtaid: (t)
The comfort of Gods holy Sp'rit,
Is each good Chriſtians ſole delight.
This proves, there ſtill a Church ſhall be,
And herein thou and I agree:
To prove the Church tied to one Sea,
Requireth yet a better Plea.
The Faith of Chriſt may ſtill abide,
Though *Rome* ſhould into *Tibur* ſlide:
Gods Spirit is free, and is not bound (u)
Within the liſts of *Romiſh* ground.
When thou canſt prove by holy writ,
Chriſts Faith to *Rome* by charter knit,
Then ſhall thy tale ſome credit find,
Where now it turneth all to wind.
But yet continuance is a Note
Of Gods true Church: and *Paul* hath wr
That there ſhould ſtill ſome teachers be
In ſome we this fulfilled ſee.

(ſ) Mat. 16. 18. *And that is the uttermoſt which can be collected out of that place.*
(t) Luke 22. 32. *Chriſts prayer there belongs to all believers as well as to Saint* Peter, *John* 17. 20.

(u) John 3. 8.

* Epheſ. 4. 11, &c.

I ſay, continuance is no ſign,
To prove a Church to be divine;
We may not think each Doctrine ſure,
Which doth for many years endure. (x)
Muſt not the tares be let to grow,
Till it be time the corn to mow? (y)
And Antichriſt ſhall long time ſtay,
Even till the very Judgment day. (z)
The *Arrian* hereſie years did ſtand,
Two hundred more than one thouſand. (a)
And ſo ſince *Mahomet* firſt was ſeen,
A thouſand years have numbred been.
Romes name endures, but *Rome* is chang'd,
And hath from Chriſt it ſelf eſtrang'd:
Quit thou *Rome* from Apoſtacy,
Or name not Perpetuity.
Pauls words do prove, (b) that certainly
The Church ſhall have a Miniſtry:
And that there ſhall be ſome to feed
The Flock of Chriſt at ev'ry need:
But that theſe Paſtors here or there,
Shall alwayes ſit in beauty clear,
This fond conceit, not one more word,
The holy Scripture doth afford.
Indeed in Rome there divers be,
That bear the name of *Prelacie*:
Better we *Pilates* may them call,
Seeking the Churches Funeral.
You call your *Pope* a Shepheard great;
But where is his Spiritual meat?
I do not hear that he doth preach:
That would his greatneſs much impeach.
Such are his carnal *Cardinals*,
Or rather bloody *Canibals*. (c)
They eat the fat, and skin the Flock,
And live upon the Churches ſtock.
An idle ſign, a Shepheards Crook
In hand they bear (d) but cannot brook
To preach the Word (a Paſtors grace)
That duty fits not their high place.

(x) *It is true, that the truth ſhall continue; but yet it holds not backward, that whatſoever continueth is Truth. The Devil is a lyar from the beginning*

(y) Mat. 13. 30.

(z) 2 Theſ. 2. 8.

(a) *Yea, and it was ſo generally received, that it was ſaid, the whole world was become an* Arrian. Hierom. dialog. contra Luciferianos.

(b) Epheſ. 4. 11, *&c.*

(c) *The People that live upon mans fleſh.*

(d) *The Paſtoral ſtaff, made in faſhion of a Shepheards crook.*

The key of knowledge they withdraw, (e)
And from Gods people steal (f) Gods Law,
And mens devices (g) on them thrust,
Making them unto fancies trust.
These are *Romes* Pastors: woful sheep,
Which left are to the Wolves to keep.
Thou Shepheard great and Bishop chief, (h)
Come quickly (i) quell this *Romish* thief.

(e) Luke 11. 52.
(f) Jerem. 23. 30.
(g) *They teach Traditions to be equally reverenced as the Scriptures*, Conc. Trid. sess. 4. dec. and Lidanus *calleth them the foundation of Faith*, Panopl. lib. 5. cap. 2.
(h) 1 Pet. 2. 25. & 4. 5.
(i) Rev. 22. 20.

Papists Rime.

Visible.

ANother mark there is most clear,
The Church of God must still appear,
As a City on a hill, (k)
Seen and continue still,
As a light on a Candlestick,
So is the Church *Catholick:*
Our Saviour saith, if one offend,
And will not be rul'd by his friend,
Tell all the Church without delay: (l)
And if he will not then obey,
Do thou esteem such a man,
An *Heathen* or a *Publican.*
Is not that the Church, wherein we see
Two hundred Bishops thirty three,
To have succeeded each other,
Since the time of Saint *Peter.* (m)
Shew me this mark in you, (n)
And I will say your faith is true:
If this be not in the faith of *Rome*,
Then will I be converted soon.

(k) *Some wrest the Scriptures to their own destruction*, 2 Pet. 3. 16. *Take heed.*

(l) *Would you have us go to* Rome *with every complaint? It seemeth so; for you tie the Church to that Sea.*

(m) *You must first prove that Saint* Peter *was Bishop of* Rome.
(n) *Thou thy self sayst, there have been successively* 63. *Bishops in* England *since* Peter: *then either ours is the true Church, or else succession of Bishops is no sure mark.*

Protestants Answer.

Visible.

THou tell'st a tale incredible,
How that God's Church is visible:
And by the Bishops Catalogue,
Wouldst prove the *Romish* Synagogue.

The

The errors here together lapt,
By which the ſimple are entrapt,
All which your feigned *Church* doth hold,
I mean in order to unfold.
The *Catholick Church* defin'd aright,
Cannot be ſubject to our ſight:
It is th'Elected company, (o)
And *Chriſt* his choſen Family. (p)
Of this, one part in Heaven lives, (q)
The other here with Satan ſtrives, (r)
The part above (you'l not deny)
With mortal eyes none can deſcry.
The ſame is true of that below,
It is unſeen by us alſo:
How with mine eyes I might diſcern,
And ſee th Elect fain would I learn.
Upon their perſons we may look,
Whoſe names are written in Gods Book: (ſ)
But as for their Spiritual being,
It is a thing doth paſs our ſeeing.
Parts of *Chriſts Church*, you Papiſts make
Even thoſe whom God will quite forſake: (p)
Which if the matter be well ſcand,
Cannot with any Scripture ſtand.
Of the true *Church Chriſt* is the head, (q)
In him can be no members dead: (r)
His *Church* a Garden, (ſ) cloſed well,
In which no Reprobates can dwell. (t)
So that, if fitly we will ſpeak,
The ground you lay is very weak:
In calling it a mark moſt clear,
That Gods true *Church* muſt ſtill appear.
Of *Churches* nam'd in ſeveral,
In *Cities*, or elſe National,
We yeeld ſometime they may be ſeen,
Though ſometime they are darkned clean.
Sometime the Moon with chearful light,
Shines in the height of Heaven bright: (u)
Sometimes with clouds 'tis overſpred,
And in the Wane clean vaniſhed.

(o) 1 Pet. 2. 9.
(p) Epheſ. 3. 15.
(q) *Called the Church Triumphant.*
(r) *Tearmed the Church Militant.*
(ſ) (ſ) *The Book of Life*, Phil. 4. 3.
(p) (p) *So doth* Bellarmine, *lib. 3. de Eccleſ. cap. 7. and the* Rhemiſts *in their Annotations upon* John 15. 1.
(q) Epheſ. 1. 22.
(r) *They are called living ſtones*, 1 Pet. 2. 3.
(ſ) Cant. 4. 12.
(t) *So* Auguſt. *applieth the place. Contra Creſ. Gram.* lib. 2. cap. 26. *and* Gregory *the great, who was a Biſhop of* Rome, *in his Commentary upon that place.* Charitatis vallo circumquaque munitur, ne intra numerum electorum reprobus aliquis ingrediatur.
(u) Aug. *uſeth that ſimilitude. Epiſt.* 48 *and Epiſt.* 80. *and* Ambroſe *Hex.* 4. *C.* 8. Eccleſia ſicut luna defectus habet & ortus frequentes.

So is the Church in safety still,
Although not alway visible:
Sometimes it sits in glory great,
Sometime it hath no certain seat.
The Woman, which to Desart fled,
From Satans rage to hide her head, *
By all the learnedst full consent,
The Church on earth doth represent.
The famous Church of *Israel*,
Where God did promise still to dwell, (x)
Was drown'd so in Idolatry,
And superstitious slavery,
That all true worship being gone,
Elias thought himself alone: (y)
And when Christ comes to judge us all,
Then faith on earth shall be but small. (z)
How is the Church a City then, (a)
Rais'd on a mount, and seen of men?
And how a light set up on high,
That all that will may it espie?
How shall we to the Church complain, (b)
If of the Church no shew remain?
This is thy *Popish* reasoning,
And Scriptures plain misconstruing.
Christ doth th'Apostles counsel give,
Soundly to preach, and well to live,
Because their places were in sight,
And 'twas their Office to give light.
They erring many might mislead,
Which in their steps might hap to tread:
If that their Doctrine were unsound,
In falshood many might be drown'd.
It was in vain for them to ween,
In doing ill not to be seen:
You are (saith Christ) upon a Mount,
To be well mark't make full account. (c)
This shews wherein our duty stands,
And what God looks for at our hands,
Who call'd are to the Ministry,
To labour in God's Husbandry. (d)

* Apoc. 12. 6. *So much also the* Rhemists *upon that place do acknowledge.*

(x) Psal. 132. 14.

(y) 1 Kings 19. 10.

(z) Luke 18. 8.

(a) Mat. 5. 14.

(b) Mat. 18. 17.

The true meaning of those places.

(c) *Thus* Chry. *and* Theophilact. *expounded this place*, παίδευει αὐτοὺς ἐναγωνάτς εἶναι, καὶ ἀκριβεῖς περὶ τὸν βίον, ὡς παρὰ πάντων βλέπεσθαι μέλλοντας.

(d) 1 Cor. 3. 9.

Bu

But from hence how may proved be
The Churches visibility?
This place affords a slender proof,
And little for the *Popes* behoof.
Yet you perhaps will urge it still,
The Pastors are set on a hill,
And called Light: even so say I,
But all men can them not descry.
For those which want spiritual eyes, (e)
Nor are by searching (f) Scripture-wise (g)
This mounted City cannot see,
Nor where these lightsome Pastors be. (h)
Christ bids us we the Church should tell,
If things be not reformed well:
By Church, he means all such as be
Indued with Authority. (i)
These Office-bearers all men see,
In times of setled Sovereignty:
Yea, and among themselves th'are known, †
When th'outward state is overthrown.
When that was said in special,
You turn to Church in general:
Thereby you may deceive some fools;
But soon it will be seen in Schools.
This argument of outward state,
Which for a mark you intimate,
Against that thing doth strongly make,
Which you to prove do undertake.
Romes state hath sometimes been obscur'd,
And hath disgraces foul endur'd:
Burnt (k) sackt (l) some *Popes* imprisoned, (m)
Some glad to fly (n) some banished; (o)
Where did your glorious Church abide,
When *Popes* were glad themselves to hide?
Peace, peace, no more of this for shame:
Rome saith you will her clean defame.
† Succession commeth next in place,
Whereby thou seek'st thy Church to grace:
Your turn Succession cannot serve,
If from the Truth Succession swerve.

(e) Ephes. 1. 13.
(f) John 5. 39.
(g) Ephes. 5. 15, 17.
(h) *This was the Answer of* Aug. *to the* Donatists. *Tract.* 1. *in Epi. Johan.*
(i) *The same which* Paul *calleth* Presbyterian, 1 *Tim.* 4. 14. The Eldership.
† *This answer the* Papists *cannot mislike: for they make use of it for themselves.* Rhem. in Apoc. 12. 6. *The error of this* Popish *Argument.*
(k) *By the* Goths, 547.
(l) *By* Charles *Duke of* Burbon, *in the dayes of* Pope Clement *the seventh, whereupon was made a clause in the* Letany, Sancta Maria, *&c. O holy* Mary, *pray for* Pope Clement, *&c.*
(m) John 14. Boniface 8. *about the year* 1304.
(n) John 17. *fled to* Hetruria.
(o) Vigilius 18. *and* Gregory *the ninth, about the year* 1227.
† *Succession.*

The

The *Jewish Church* from *Aaron*,
A just descent might stand upon,
Even when they crucifi'd our Lord:
And hated all that lov'd his Word.
If we shall say, that *Church* was true,
Consisting of so vile a crue,
We cast *Christ* and the Apostles out,
Among the base and damned rout.
The *Grecian Churches* at this day,
For their defence as much can say: (p)
Yet you of them do give this doom,
That in Gods *Church* they have no room.
Yet if Succession were a sign,
Which your grand *Captain Bellarmine*
Dares not avouch, (q) I fain would see,
How *Rome* can prove her pedigree.
You call your *Church* Saint *Peters Chair*,
As though the *Pope* were *Peters* Heir:
But if that ground we once deny,
What *Papist* can it verifie?
You cannot prove by holy Writ,
Peter at *Rome* did Bishop sit:
The onely place which you do name, (r)
Returneth to your greatest shame.
The things you fetch from Historie,
Touching this point, do not agree, (s)
And what our part hath herein sed,
By *Papists* stands unanswered.
But if he Bishop were indeed,
Tell me who next did him succeed:
Some *Clement* (t) and some, *Linus* hold. (u)
Thus your succession is control'd.
Once was a *Pope* suppos'd a man, †
But prov'd in time a *Curtezan*.
Then either your Succession shrank,
Or you must put her in the rank.
When *Popes* there were, some 2. (x) or 3. (y)
Where then might your succession be?
One Schisme held almost forty year, (z)
Pope against *Pope*, as doth appear. (a)

One

(p) *At* Constantinople *there hath been a perpetual succession from Saint* Andrew. Nicep. *At Alexandria from Saint* Mark.

(q) Bellarmine *saith, it followeth negatively, that where there is no succession, there is no Church: but not affirmatively, that where there is succession, there is a Church.* Lib. 4. de Eccl. cap. 8.

(r) 1 Pet. 4. 13. *The* Rhemists *say, that thereby* Babylon *is meaned* Rome, *and so they confess* Rome *to be* Babylon.

(s) Orosius *saith*, Peter *came to Rome in the beginning of* Claudius *reign*; Hierom *in the 2d. year, others in the 4th. year, other the 13. year.* Damasus *saith, he came thither in* Neroes *reign*; *so that there is no certainty in that which they make an undoubted principle.*

(t) *The* Popes *decrees hold so.*

(u) *Dyrotheus, Euseb. lib. 3. cap. 4.*

† *John 8. Platina, The womans name was Gilbertia, a Dutch woman of Burguntium.*

(x) *Two Popes together, Anno* 1083. *Anno* 1058. *and* 1062.

(y) *Bened. 9. Silvest. 3. Greg. 6. all at one time; and at another time, Ben. 1. a* Spanish *Pope. Greg. 12. a French Pope, and John 23. an Italian Pope.*

(z) 39. *years.*

(a) *Let their own Authors speak.*

One Council (b) did these *Popes* put down, (b) *The Council of* Constance.
And to another gave the Crown:
When these false *Popes* the place possest,
I think you'l say Succession ceast.

Popish Rime.

Unity.

ANother mark there is truly,
The Church must have Unity,
As our Saviour hath foretold,
One Shepheard and one fold:
One is my Spouse, one is my Love,
One is my Darling and my Dove.
This is his Spouse, and at some time,
He doth resemble it to a Vine:
His Father is the Husbandman,
A Branch is every Christian.
This is his Body Mystical,
The which he doth his Kingdom call:
Whereof Saint *Peter* had the Keys, (c)
And his Successors have alwayes: (d)
And likewise Saint *Paul* saith,
One Baptisme, and one Faith.
And one Lord Jesu:
Have no dissention among you.
If this be not the Church of Rome,
Then will I be converted soon.

(c) *What became of the Keys, when Pope* Julius *the second threw them into* Tyber?

(d) *As though no body did succeed* Peter, *but the Pope, who is rather the successor of* Romulus *then* Peter; *as Pope* Hadrian *the fourth said when he died.*

Protestants Answer.

Unity.

TIs true, Christs Church is alwayes one,
Ty'd unto him as head alone:
The parts thereof do well agree, (e)
Like Children of one Family.
But yet not every company,
Together link't in Unity,
Must by and by be called good,
If truth by them shall be withstood.

(e) Acts 4. 23.

To make a Calf they all agree'd, (d)
All cry'd, *Let Christ be Crucifi'd*: (e)
Great is Diana, with a shout,
At once the people all cry'd out. (f)
John said, they should yeeld to the Beast,
Even from the greatest to the least. (g)
As Christ his City is but one,
So is the Devils *Babylon*, (h)
The best sometimes do disagree, (i)
Each man hath his infirmitie:
Better the discord bringing light,
Then is agreement without right. (k)
Yet by this mark, if *Rome* be try'd,
It will fall hard upon your side:
Your joynt-consent, we cannot find,
Nor that you all are of one mind.
If we shall credit History,
You cannot brag of Unity:
Where twenty several Schisms have been (l)
What harmony may there be seen?
The laws which one determineth,
The *Pope* that follows cancelleth: (m)
Yet things by him abolished,
By next *Popes* are established. (n)
And yet another (o) comes behind,
Who with the former fault doth find,
And all which they did quite displace,
Reduceth to the former grace.
Thus one sage Council doth decree,
Another saith it may not be: (p)

(d) Exod. 32. 1,
(e) Mat. 27. 22.

(f) Acts 19. 34.

(g) Apoc. 13. 16.

(h) Ut est Dei una Ecclesia, sic est Diaboli una *Babylon*. Aug. de Civit. Dei.

(i) Peter *and* Paul, *Gal.* 2. 11.
Paul *and* Barnabas, *Acts* 15. 39.
Chrysost. Theophilact, *and* Epiphanius, Augustine *and* Hierom, Cyril *and* Theodoret.

(k) Κρεῖσσον ἐμπαθὴς ὁμονοιας ἡ ὑπερ εὐσεβειας διάστασις, Nazienz. Oratione prima de pace.

(l) *Genebrardus in Chro.*

(m) Stephen 6. *abrogated all his predecessors decrees.* Formosius *took up his body, cut two fingers of his right hand off, and buried him again.*

(n) *The following Popes*, Theodor. 2. Romanus, John 10. *confirmed all* Formosus *his Acts.*

(o) *After all, Pope* Sergius *disannulled their Acts, took up* Formosius *his body, and cast it into* Tyber, *Ex Polychron.*

(p) *The first* Nicene *Council allowed Priests marriage, and the Communion in both kinds. The Councils of* Constance *and* Basil, *forbad the Laity the use of the Cup. The Council of* Trent *forbiddeth both the Cup to the Laity, and marriage to the Clergy. The third Council of* Cartharge *pronounced him accursed; and called him the fore-runner of Antichrist, whosoever should tearme himself Universal Bishop: but now the Council of* Trent *curseth him who shall deny the Pope of* Rome *to be the head Bishop of the world. The general Council of* Constantinople *overthrew Images: The second* Nicene *Council decreed them to be worshiped. Again, the Council of* Frankfort, *under* Charles *the Great, determineth it to be Idolatry, and accurseth the* Nicene *Council. Many the like differences might be alledged.*

That

That which one Sect (q) or Author likes, (r)
The same another clean out-strikes.
I know you Papists do agree
To work the Churches misery:
So *Herod* was made (*s*) *Pilates* friend,
To bring our Saviour to his end.
Some yeild, as fearing to resist,
(Such is the power of Antichrist)
You may not call this Unity,
But rather publick Tyranny.
Some joyn, because they do not see
The very depth of Popery:
To build upon the Church Belief,
Of Lay Religion is the brief.
Some for their ease and Bellies sake,
Do to your Church themselves betake:
As Monks, and such as loytring love,
Whom none but *Romists* can approve.
This is your Romish Concordance,
Among your selves at variance:
Though all for some respects are led,
To meet together in one *Head*.
In one point more, I needs must stay,
Though nam'd of you but by the way;
Lest with a phrase of *Peter*'s Keyes,
You dazle should the Peoples eyes.
By Keys, is meant the power to preach,
And in Gods truth the Church to teach: (t)
By it (u) Heaven's open'd to receive
All those which truly do believe.
It is the power to loose and tye,
Which Christ gave to the Ministry; (w)
It was intended unto all, (x)
Though spoke to one in several.
When to Believers we give Hope,
Then is the Gate of Heaven set ope:
When Mercies Promise is repeal'd,
Then by the Keys that Gate is seal'd. (y)
When *Peter* did his Faith confess,
Th' Apostles (by) did mean no less:

(q) In Anno 1476. there was a great controversie betwixt the Franciscanes and Dominicanes, touching the conception of the Virgin Mary, whether she were conceived in sin or not; the Dominicanes held she was, the Franciscanes the contrary: but Pope *Xystus* the 4. joyning with the Franciscanes, four of the other were condemned and burned at *Rome*.

(r) Alph. de Castro. *lib.* 1. *cap.* 6. holds the Pope inferior to the Council. The opinion of all the *Jesuites* at this day is, that he is above the Council. About the Eucharist, they have a world of differences amongst themselves; as whether Christ did consecrate when he blessed the bread and wine: or when he said, *This is my Body*, whether so much bread as is taken onely be consecrated: whether the substance of the bread be turned to nothing, or changed into the substance of Christ: whether there be a bodily motion in the Sacrament: whether the body of Christ in the Sacrament can be touched: how the accidents in the Sacraments are without a subject: whether the accidents can be broken: whether they can nourish: whether the water mingled with the wine, be turned into Christs blood: Whence come worms in the Host?

(*s*) He that would know the differnces betwixt the *Thomists*, *Scotists*, and *Occamists*, let him read *Eras. L contra Latomum*, Luke 23. 12.

(t) Luke 11. 52.

(u) *Viz.* Preaching.

(w) Therefore Ministers are said both to have the Ministry of Reconciliation, 2 Cor. 5. 8. and the Ministry of Vengeance against disobedience, 2 Cor. 10. 6.

(x) Our Lord, in the person of one, gave the Keys to all, to shew the unity of all, *Cyp. de simp. Prelatorum*: and Leo a Bishop of *Rome*, is of the same judgement, *In Sermone de Nativitate*.

(y) To bind and loose, is no other thing, but to declare Gods sentence, *Hieron. in Mat.* 16.

And that which Christ to *Peter* spake, (z)
We may not from the other take. †
Each true and faithful Minister,
Is *Peter's* rightful Successor:
Then speak no more of *Peter's* Keys,
Except th'art sworn the Pope to please.

(z) Austin *saith, he answered for all,* Hom. *in* Joh. 66. 9. *& elsewhere often:* unus pro multis respondit, *one made answer for all: and* Lyranus, Confessio *Petri,* erat confessio aliorum.
† Cuncti claves Regni, &c. *All receive the Keys of Heaven.* Hier. lib. 1. adversus Jovi.

Popish Rime.

Holy.

THis you say in very deed,
When you rehearse the Holy Creed,*
One Church Catholick,
Holy and Apostolick.
This is another mark truly,
The Church of God must be holy:
Holy Men, Holy Service,
Ceremonies, Sacrifice:
Sacraments and holy Days,
Are observ'd in her always:
As for the Saints and Martyrs all,
And Virgins, which you Saints do call,
I ask you when they liv'd, and where,
Whose names are in your Calendar?
In what Religion they died,
By whom they were Canonized? †
Prove that these agree with you;
And I will say your Faith is true:
If they were not your Company, (a)
Then is your Faith an Heresie.

* *So you say in the Creed, that Christ sitteth at the right hand of God: and yet you say also, he is in body present at the Mass.*

† *Who made the Pope a Saint-maker?*

(a) *You stand so much upon company, that you will rather go to the Devil, then want company.*

Protestants Answer.

Holy.

THou sayst the Church we Holy call,
And so we do acknowledge all:
What in the Creed our Mouths confess,
Our Hearts within believe no less.
The Purity, decay'd before, (b)
Unto his Church Christ doth restore.

(b) By Adams *fall.*

That

That which is here in leſs degree,
The ſame in Heaven ſhall perfect be.
If thou knew'ſt *Romes* Impurity,
Thou would'ſt not brag of Sanctity:
A ſink of Sin, a Sea of Evil,
A place poſſeſſed of the Devil. (c)
Your Popes bear Names of Holineſs,
But none more full of Wickedneſs:
Let Stories ſpeak, enquire of them,
What Popes have worn the Diadem:
Some *Hereticks*, (d) ſome *Murtherers*, (e)
Inceſtuous ſome, (f) ſome *Sorcerers*: (g)
Some noted for their *cruelty*, (h)
Some for their *monſtrous Blaſphemy*. (i)
One Pope (k) a famous Lemman kept,
Whoſe Baſtard to the Popedome crept: (m)
Another granted liberty
To practiſe beaſtly Sodomy. (n)
Who but the Pope receiveth Rent,
Which from the Stews to him is ſent? (o)
Let *Rome* and *Venice* make Report,
And all that thither do reſort.
Who hath in Metre vile expreſt
The ſin which Nature doth deteſt?
Let *Beneventum* name the man: (p)
Do thou diſprove it, if thou can.
If this among your *Heads* be found,
How ſhall we think the *Members* ſound?
Lord, bleſs us from ſuch holy Popes;
And, Lord, make void all Popiſh Hopes.

(c) *Gallus Senonenſis*, wrote above 400 years agoe, that Satan was let looſe at Rome to deſtroy the Church. *Tho. Becket* a Romiſh Saint, acknowledged the common proverb to be true, That there is no right at Rome. The Biſhop of Wouſter, a Papiſt, told *Philpot*, That he thought, the wickedneſs he ſaw in Rome made him an Heretick.

(d) *Marcellinus*, Pope, ſacrificed to the Idols of the Panims: *Platin.* and *Volater.* *Liberius* Pope, an *Arian.* *Plat.* & *Hiero.* in *Catal. ſcrip. Eccl.* & in *Chro. Anaſt.* 2. Pope, an *Acatian.* *Plat.* *Vigilius* an *Eutychian.* Liber in breviatio: *Honorius*, a *Monothelite*, condemned by the Roman Council under *Adrian* 2.

(e) Pope *Alexander* 8. poyſoned *Gemes* the Great Turks brother, committed to his cuſtody, Hiero. Marius, Munſt. *lib.* 4. Coſm. Pope *Hildebrand* hired one to kill the Emperour: *Benno Cardinalis.*

(f) *John* 13. Pope committed inceſt with his two ſiſters: Luithbrand, *lib.* 6. He was wounded in adultery, Platina. Alexander 6. lay with his own daughter. *Vol.*

(g) Hildebrand: ſo ſaith Benno the Card: Pope Silveſter 2. gave himſelf to the Devil to be Pope. Pla. Joannes Stella: many others were Magicians, as John 21. Benedict. 9. *&c.*

(h) Pope Alexander 6. cut off the hands and feet of one Mancinellus, becauſe he wrote againſt his filthineſs: Joh. 13 cut off the hands and noſes of divers Cardinals, Plat.

(i) Pope Hildebrand threw the Sacrament into the fire. Benno. Card. Joh. 22. derided the Goſpel; held the ſouls to be mortal, and was therefore by the Council of Conſtance, 1. 2. ſeſ. 11. called a Devil Incarnate. Leo 10. writing to Cardinal Bembus, calleth the ſtory of Chriſt, a Fable, Joh. 13. called the Devil to help him at Dice, and drank to him, Luithp. *lib* 6. (k) Pope Sergius 3. (l) Marozia, Wife to Guido. (m) Joh. 11. or as ſome count, Joh. 12. ſee Plat. and Luithprand. (n) Sixtus 4. Granted liberty to the whole family of the Cardinal of St. Lucy in the three hot months, *June*, *July*, *Auguſt*, to uſe Sodomitry. *Weſelius Groningenſis*, in a Treatiſe, *de Indulg. Papalibus*, at the foot of the Licenſe was written, *Fiat ut petitur*, Be it as it is requeſted. (o) Every common Harlot in Rome paid a Fee to Pope *Sixtus* 4. *Agrippa* in his *declam. ad Lovan.* (p) The Archbiſhop of *Beneventum*, *Johannes a Caſa*, Dean of the Popes Chamber, uſed Sodomy, and commended it in Italian Metre: the book was printed in Venice, by *Trojanus Nauſ*: ſee the writing of *Paulus Vergerius* againſt this Archbiſhop.

(q) *Isa* 48. 11. (r) There is neither commandement in the Scripture, that we should pray to Saints, nor promise that if we do pray to them we shall be heard: upon which 2. every lawful prayer must be built.

(s) In their prayers upon the Sts. dayes, still those words come in, that by their merits we may have profit, by their requests we may be delivered, &c. And Lombard saith, the Saints do *juvare nos merito*, lib. 4. dist. 45. d. 10.

(t) When it is carried in procession: for though it were true, that the bread in the Sacrament is turned into the Body of Christ, yet the Sacrament being ended, it must needs return to the former nature

(u) They are fond, because touching the estate of the dead, there is no certainty.

† All hail, O Cross, our onely hope, &c. encrease righteousness to the godly, and give pardon to the guilty, *In breviario infra*, Heb. 4. *Quad.* (x) *Roga patrem, jube natum; jure matris impera*, Pray the Father, charge thy Son, command by the right of a Mother; *In officio beatæ Mariæ.*

(y) They say, that St. Francis could save all that shall live after him to the end of the world, through his merits, from everlasting death Flos. beati Francis. Conformit. f. Fram Tho. *lib.* 4 *dist.* 4. *art.* 3.

(z) 1 *Tim.* 2. 5. That place proveth, that there is but one Mediatour, as well as that there is but one God.

(a) The form of Absolution to Penitentiaries runneth thus: The passion of Christ, and the merits of the blessed Virgin, of Saint *Peter*, and Saint *Paul*, and of other he and she Saints, be unto thee in remission of sins.

(b) Luke 1. 48.

(c) *Cœli fenestra: Regis alti janua*, &c.

(d) Luke 1. 47.

* What honour is due to the Saints.

(e) 1 Cor. 11. 1.

(f) Heb. 13. 7. (g) Gal. 1. 23.

† Holy Ceremonies. Whoso readeth the Canon of the Mass, shall there see a world of idle and ridiculous ceremonies.

Like to your Popes your Service is, } *Holy Service.*
Wanting no store of blasphemies: }
Which, lest the People should espy,
You hide in Latine secrecy.
I need no better Witnesses
Then your allowed Portesses,
Your Missals, and your Letanies,
And all your forged Psalteries.
What we to God alone must give,
That to the Saints you do derive:
God will not from his Glory part, (q)
Yet you to Creatures it convert:
Unto the Saints you prayers make, (r)
And beg Salvation for their sake: (s)
You do adore a piece of Bread, (t)
And make fond (u) prayers for the dead.
You kneel down to a Cross of Wood, †
Thinking thereby to purchase good:
And for some things you would have done,
You pray the Virgin charge her Son. (x)
With Christ you do Saint *Francis* joyn, (y)
And so his Glory do purloyn:
One Mediator we do know, (z)
You have joyn'd with him many mo: (a)
We do the Virgin Blessed call, (b)
And say she passed Women all:
But when you call her *Gate of Grace*, (c)
We say Christs honour you deface.
The thing that made her Spirit glad,
Was, that she such a Saviour had: (d)
Can she on him commandment have,
Whose help she needed her to save?
* This honour to the Saints we give,
We crave Gods grace like them to live: (e)
We care to keep their memory, (f)
And God in them we glorifie. (g)
† Your Ceremonies idle be,
And savour most of vanity:
You stand so much on outward show,
That you the substance overthrow.

With

With Images and Pictures gay,
You steal the Peoples hearts away:
Well may you please the outward eye,
The spirit you do not edifie.
A pretty play, to see a Priest
Tossing his God between his fist:
Such gestures, and such apish mowes,
Such warbling, and such antick showes;
Now bends, now ducks, now stands upright,
Then turns him to the Peoples sight:
Now sighs, now twenty Crosses makes,
And ore his head the Wafer shakes:
Then washeth, then the Chalice licks,
And shuts his Idol in the Pix:
But still the man is much afeard,
Lest ought should hang upon his Beard.
Mean while the Vulgar in a maze,
Upon the Caky Idol gaze,
And knock and kneel, and think them well,
That they have heard the sacring Bell.
Tell me, I pray thee, doth God will,
With such fond Rites his Church to fill?
They never came into his thought; (i)
Tradition onely hath them brought. (k)
Your Rites and Mass do well agree,
Both full of gross Idolatry:
Both are unholy and unsound,
Both wanting holy Scripture-ground.
You say that in the Eucharist,
To God is offered by the Priest,
A Sacrifice in Wine and Bread, (l)
Both for the living and the dead. (m)
Look first what Christ did institute, (n)
And that one place shall you refute:
What he did, we must do likewise; (o)
There's no word of a Sacrifice.
By this (said Christ) *Remember me:*
That shews he would not present be: (p)
We keep such things in memory,
Which we behold not really.

(i) Jerem. 19. 5.

(k) *They say indeed, that they have the form of the Mass, by the Tradition of the Apostles.* Rhem. 1 Cor. 11. *f.* 22 *but the truth is, that it was now a piece and then a piece, patched up by their own Popes.* Sixtus 2. *brought in the* Sanctus. Innocentius 1. *the* Pax. Leo 1. *added this clause* (*A holy Sacrifice and unbloody Host:*) Gelasius, *the Prefaces, Collects, Gradualls.* Symmachus *the* Gloria in excelsis. Agapetus 1. *Processions.* Pelagius 2. *nine Prefaces before the Canon.* Sergius 1. Agnus Dei: *and* Gregory 1. *confesseth, that one* Scolasticus *made most part of the Canon; Holy Mass or Sacrifice.*

(l) Rhem. Heb. 7. sect. 8. Concil. Trident. sess. 22. cap. 1.

(m) Conc. Trid. sess. 22. cap. 2.

(n) *Mat.* 26. 26. *Mark* 14. 22. *Luke* 22. 19. 1 *Cor.* 11. 24.

(o) *This do ye,* 1 Cor. 11. 25.

(p) *Bodily.*

(q) Heb. 10. 11. (r) Heb. 10. 12.
(s) Heb. 9. 25, to 28. (t) Heb. 7. 23, 24
(u) *The office of a Priest, so far forth as we understand thereby a Sacrificer, whom the Grecians call* Hiereus, *belongs onely to Christ, and cannot pass from him to another, neither the name of Priest in that sense, but as the name of Priest cometh from the Greek word* Presbyteros, *which signifieth an Elder, it cannot simply bee misliked.*
† Heb. 9. 22.
(x) Heb. 9. 12. (y) Heb. 10. 18.
(z) *The Mass, as it is now, was not in use in the Church,* 1200. *years after Christ: It never came to the full perfection (though it was in hatching before) until the Council of* Lateran, *under* Inno. 3.
† *Holy Sacraments.*
(a) Revel. 17. 7.
(b) Mat. 28. 19.
(c) 1 Col. 11. 24. *&c.*
(d) *No Father within an* 100. *years after Christ, acknowledged seven Sacraments of the New Testament: And* Augustine *saith, The Sacraments are,* Numero pauciſſima, *fewest in number.* Ep. 118. *Now, two is the least number.*
(e) Viz. *Ordinary.*
(f) Viz. *The form of Gods worsh'p under the Law.*
(g) *The Sacraments of the New Testament, succeed the Sacraments of the Old: if then they can name no Sacraments of the Old Testament, in the place whereof their five supposed Sacraments should come, then they cannot justifie them to be Sacraments.*

The Priests of old did every day
Some Off'ring on the Altar lay. (q)
Christs holy Off'ring is but one,
Performed by himself alone. (r)
If Christ shall often offred be,
We shall his sufferings multiplie:
As on the Cross he died not twice,
So there's no second Sacrifice: (s)
There's now no sacrificing Priest,
That Office rested upon Christ: (t)
It comes to none successively,
'Tis his for all Eternity. (u)
How can a Mass a pardon bring,
Sith 'tis a bloodless Offering? †
Christ hath procur'd Remission: (x)
What needs a new Oblation? (y)
See then your holy Sacrifice,
A thing without all warrantize:
Of Scriptures, or of Writers sage,
Which lived in the purest Age. (z)
The Sacraments † in number twain,
You eek't have with a longer train:
The seven-headed *Romish Beast,* (a)
The two to seven hath encreas'd.
Both Baptism, (b) and that holy feast, (c)
Commanded are by Christs behest:
Shew me but one commandement
To prove another Sacrament. (d)
Two in the Old, (e) two in the New,
So shall we have proportion true:
Name what in th' ancient (f) Liturgy,
Your five false Symboles do supply. (g)
Those Sacraments which holy be,
You stain'd have with your Pedlary:
In Baptism, Oyl, Lights, Spittle, Cream,
Your Exorcism, and conjur'd Stream;
Were these invented by Gods Spirit?
Or found you them in holy Writ?
Whence had you all that rituous store
Us'd in the Mass, and nam'd before?

You speak next of ‡Festivities,
And holy-day Solemnities:
Thou think'st by this, with easiness
To prove thy Churches holiness.
Truth is, mens Conscience you enthral, (h)
To many an idle Festival: (i)
You'll have them be as strictly kept,
As Gods own day by his precept.
Of feasts, some low, some higher be,
Some great, some lesser in degree:
Some double more, some double less,
A treble fault some to transgress.
So with your doubling and redoubling stile,
The simple People you beguile:
The Lord is weary of your feasts, (k)
And likes not your devised rests:
All days are like in holiness,
None holy more, none holy less. (l)
Paul thought his labour was in vain,
Where days distinctions did remain. (m)
Thou hop'st to put us in some fear,
With speaking of the Kalendar: (n)
Thou ask'st what Faith all those did hold,
Whose Names are found therein enroll'd?
I tell thee plain, 'tis nought to me
What many a one there nam'd, might be:
My faith's not so set on the rack,
To seek strength from the Almanack.
Yet sure I am, what we profess,
Some that are there, believ'd no less: (o)
Our Faith and theirs doth well agree,
And you with them at variance be.
You Churches make, and holy days
Unto the Saints and Martyrs praise:
But us which do believe the same,
You seek to kill, and to defame.
Thou ask'st who them canonized,
Whose names are there enregistred?
You say the Pope: I ask again,
Wilt thou that sainting power maintain? (p)

† *Holy dayes.*

(h) Bellarmine *saith, men are bound in Conscience to keep the Festivities of the Church*, lib. 3. cap. 10. prop. 3. *and so do the* Rhemists, *Gal. 4. f. 5.*

(i) *very near 200. if we put these together which were determined of*, Concil. Oxon. sub. Steph. *and which we read in the marginal Notes upon the* Rhemists Testament.

(k) Isa. 1. 14.

(l) *The difference betwixt dayes, is in observation and use, and not in the nature of the day; if one day had been in nature holier then another, the Sabbath might not have been altered.*

(m) Gal. 4. 10, 11.

(n) *Saints Canonized.*

(o) *As* Peter, Paul, Mary, *&c. and some there named which suffered persecution in the ten first Persecutions of the Church.*

(p) *The custom of Canonizing Saints, was not heard of, till one thousand years after Christ, in the dayes of* Alexander 3. *and* Gregory 7.

Can

Can any mortal Creature tell,
Who goes to Heaven, and who to Hell?
All judgement *Paul* bids us forbear,
Until the Lord himself appear. (q)
In Heaven to sit, or high or low,
Is it in mans power to bestow? (r)
What Bishops can, or Saints invest,
Or shut men from eternal rest?
Some one Pope doth a Saint enstall,
His grant another doth recall: (f)
'Tis but a silly dignity,
That's subject to uncertainty.
Among your Saints even those are seen,
Which to their Prince have Traytors been:
Though that our Church such Saints despise,
To it, it is no prejudice.

(q) 1 Cor. 4. 5.

(r) Mat. 20. 23.

(f) Bonifance 8. *caused* Hermanus Ferrariens. *who had been Canonized for a Saint* 30. *years before, to be taken out of his Grave and burned*, ann. 1300.

(t) *As* Thomas Becket, *and* Elizabeth Barton, *called the holy Maid of Kent, and others.*

Popish Rime.

Hereticks.

Our Saviour warns us to have care,
Of false Prophets to beware; (b)
Which in his name shall come,
Not sent, yet they shall run: (c)
Thieves, not entring by the Door, (d)
That kill and steal, and keep a stoor;
Wolves in Shepheards cloathing,
That kill the Soul, and steal the Tything.
Dogs, Foxes, and Masters of lies,
That new Sects will devise;
Bringing in dissention,
And heap thousands to perdition.
Where have you been this many a year,
That none of you durst once appear.
Ever since our Saviours time,
To whom did your light shine? (e)
Where did your principal Pastor sit? (f)
Who kept your keys? who fed your sheep? (g)
Shew some Churches you have built:
I can shew many you have spilt.

(b) *That makes us take heed of you.*

(c) *There be many of your Church come amongst us to work mischief, before you be sent for.*

(d) *A lively description of the Popes Clergy.*

(e) *To those which had eyes to see it.*

(f) *In Heaven.*

(g) *You have butchered a good sort of them.*

How

How might a man have found you out,
To have trial in a matter of doubt; (h)
Where for so many a year,
No such Company did appear?
Until *Luther*, a lying Frier, (i)
Upon whom the Devil had desire,
Brake his Vow, (k) and married a Nun,
And there your Sect (l) first begun. (m)
And savoured in *Saxony*,
By a Duke that loved liberty:
And in King *Edwards* time truly, (n)
It first infected our Country.
For a thousand years you say,
That Papistry did bear the sway:
And during all that space,
No Protestant durst shew his face. (o)
Who kept (p) the holy Scriptures then
From the hands of wicked men?
Who had authority to ordain
Our Priests and Bishops again?
For he that entreth without Order,
As a Thief doth kill and murder.
And one thing maketh me to muse,
That no Priest you do refuse. (q)
Being ordred by the Church of *Rome*,
But he was accepted soon:
If he would say the New Service,
He should have a Benefice
Without any further Order,
And accounted for the better. (r)
How can she make a lawful Priest,
If she be not the Church of Christ?
Answer this, O Protestant;
If thou canst, I will recant: (s)
But while an answer you devise, (t)
I counsel all men that are wise,
To hold the faith maintained here
The space of a thousand year,
Brought unto us English men,
By our Apostle (u) Saint *Austen*.

(h) *You be too proud to learn: it is the first lesson you teach your Disciples, to admit no conference.*

(i) *If* Luther *had continued a true* Friar, *he had never been good.*

(k) Herods *vow is better broken then kept.*

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(n) *There were English men in* England *who bare witness to this truth, by suffering death for it long afore King* Edwards *time.*

(o) *The more they lay hid, the greater was your tyranny; yet many then both shewed their faces, and lost their lives.*

(p) *Indeed you kept them so fast, that the people could have no comfort by them.*

(q) *A very tale.*

(r) *He that hath once been an eager Papist, and is converted truly, is to be the better thought of; because having known the abomination of Popery, he must needs detest it more.*

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(t) *A man need not be long in making you an answer.*

(u) *Who made him an Apostle?*

† *This* Gregory *accounteth him the fore-runner of Antichriſt, who ſo ſhould ſeek to be called Univerſal Biſhop; from this Faith you are gone.*

(u) *It maintaineth free will, and merit of works, with the* Pelagians. Auguſtine. *The* Pelagians *held Children to be without ſin.* Aug. contra Jul. lib. 3. cap. 5. *So the Church of* Rome *ſaith, Concupiſcence is no ſin. It holds Imagery with the* Simonians, Baſilidians, *and* Carpocratians; *and with the two latter they ſecret their Religion,* Iren. lib. 1. cap. 23. Epiph. Hæreſ. 24. *It alloweth praying in an unknown tongue with the* Oſſeni, Epiph. Hæreſ. 19. *It accounteth marriage unclean, with* Tatianus, Hæ. 46. *and condemneth wedlock in their Prieſts, as the* Manichees *did in their choſen ones,* Aug. Ep. 74. *With the ſame Hereticks it uſeth bread onely in the Communion,* Leo Ser. 4. de Quad. *and placeth faſting in the deſtinction of meats,* Aug. de Morib. Eccl. & Manich. l. 2. cap. 23. *It thinks that all neceſſary doctrine is not contained in the Scripture, with* Montanus, Ep. Hæ. 48. *It brageth of inherent righteouſneſs, with the* Cathari, Iſid. Etym. lib. 8. cap. de Hær. Chriſt: *It worſhipeth Angels with the* Angelici, Aug. ad Quodvult. cap. 39. *It denyeth the preaching of the Word to be a note of the Church, with the* Donatiſts, Aug. in variis locis: *and with them tyeth the Church to one ſet place,* Caſſ. *in* Pſal. 60. *It worſhippeth the Croſs with the* Armenians, Euthimius *in* Panoplia. *Thus in many other points it partaketh with the ancient Hereticks.*

Who from *Rome* was hither ſent,
When *Ethelbert* was King of *Kent*,
Who learn'd his Faith of *Gregory*: †
His Faith was kept ſucceſſively,
By threeſcore Biſhops and three,
Since Saint *Peter*'s time truly,
Who learn'd his Faith of *Chriſt Jeſu*,
Who is the Son of God moſt true.

Proteſtants Anſwer.

Hereticks.

THe Caveat touching Hereticks,
Doth make againſt falſe Catholicks:
We know full well that Popery
Is but a Maſs of Hereſie.
Thoſe Errors which of old were hatcht,
Your Church together hath them patcht: (u)
On them ſhe puts a fairer Name,
But in effect they are the ſame.
You raz'd have the foundation
Of all Truth and Religion:
You chang'd have the ſincerity
Of all the Grounds of Piety. †

† *As for example, firſt the Article of Juſtification, the efficient cauſe of our Salvation and Righteouſneſs, by the Scripture, is Gods Love and Grace onely,* 2 Tim. 1. 9. Tit. 2. 11. Epheſ. 1. 5. John 3. 16. *The Papiſts ſay, God is moved by our preparing works. So held* Malvend *in his Diſputation with* Bucer *at* Ratisbone: *ſo* Bonaventure lib. 1. ſen. diſt. 41. Quæſt. 1. *Touching the matter of our Juſtification, the Scripture propoundeth nothing but Chriſts obedience,* Rom. 5. 19. & 10. 4. *The Papiſts place our Righteouſneſs before God, in our own works and merits,* Con. Trid. ſ. 6. c. 7. *For the form (as Schollars call it) of Juſtification, it is by the*

Scriptures

Scriptures, the imputation of Christs Righteousness, 2 Cor. 5. 21. *The Papists place it in our merits,* Rhemist, 2 Tim. 4. l. 4. *Secondly, It is a ground of Christian Religion, that the Law cannot be fulfilled by us, and that no man is to expect Righteousness or Salvation by it,* Rom. 8. 3. Acts 15. 10. Gal. 2. 15, 16. & 3. 10. *The Papists maintain, that men may keep the Law,* Con. Trid. s. 6. c. 11. *Yea, and that they may perform more then the Law binds unto; whence are sprung the works of Supererogation, and Indulgences, which that Council so highly prizeth,* Sess. 21. c. 9. *A third ground of Religion overthrown by them, is, that eternal death is due to every sin. This the Scripture avoucheth,* Rom. 5. 12. & 6. 23. Ezek. 18. 14. *The Papists teach, some sins to be in their own nature pardonable, not deserving death,* Con. Trid. ses. 6. c. 11. *From which opinion arose Purgatory. A fourth ground of Religion is, the certainty of Salvation; that Believers may be certain of Salvation, is the Doctrine of the Scripture,* Rom. 8. 38. Heb. 11. 1. Luke 10. 20. *The Papists deny and say,* We can but have hope onely, Con. Trid. s. 6. c. 9. *And yet therein they confound themselves, for true hope cannot be deceived,* Rom. 5. 5. *It is the Anchor of the Soul,* Heb. 6. 19. *A fifth ground is, that we cannot satisfie God for our least sins: The Scripture ascribeth all satisfaction to Christ,* Heb. 1. 3. 1 Pet. 2. 24. Rev. 1. 5. *The Papists maintain, that we may and must satisfie, making satisfaction a part of Penance,* Con. Trid. s. 14. c. 13. *A sixth ground is, That the Scripture contains al Doctrine necessary for our Salvation: so saith the Scripture,* 2 Tim. 3. 16. *& the ancient Church,* Aug. lib. 3. cont. lit. Petil. c. 6. *and others. The Papists equal Traditions to the Scripture,* Con. Trid. s. 4. *A seventh ground is, that the knowledge of the Scripture is needful to people unto Salvation, and ought to be read of them; thereto accords the holy Text,* John 5. 39. *Col.* 3. 16. *The Ignorance therein is the cause of all error,* Mark 12. 24. *The Papists forbid the people the use of the Scripture,* Rhemists *Preface; and do all in the Church Service in an unknown Tongue. Eighthly, the Scripture teacheth us to worship God alone,* Mat. 4. 10. *The Papists Worship Angels and Saints, yea their Images and Reliques: their distinction of* Latria, *and* Dulia, *will not serve them; for they pray to Creatures, and that is* Latria; *and they acknowledge that which they call* Latria, *to be due to the Cross,* Tho. p. 3. sum. Quæst. 25. art. 4. *and* Andrad. lib. 9. Orth. expl. *Ninthly, It is the Doctrine of the Scripture, that Christ, according to his humane Nature, is onely in Heaven,* Acts 3. 21. *Papists say,* He is bodily present in the Eucharist, Con. Trid. s. 13. c. 6. *Tenthly, Christ ordained the Communion in both kinds, commanding to do as he did,* 1 Cor. 11. 24. *Papists take the Cup from the Laity,* Con. Trid. s. 21. c. 1. *Thus, as in these particulars, so in many other, it were easie to shew how the Church of Rome hath overthrown the main points of Holy Doctrine, and have nothing left but the name of the Church, and a title and shew of Religion.*

Thou fall'ſt now to a railing vain,
And would'ſt by this thy Pope maintain:
Leave idle terms, and ſhew ſome reaſon,
Elſe all theſe words come out of ſeaſon.
Shew thou what Sects we do deviſe,
And wherein we deliver lies;
And prove it ſo, that all may ſee,
Leſt thou thy ſelf the Lyar be.
Foxes, and Dogs, and Wolves thou nam'ſt,
And Thieves, wherein thy ſelf thou ſham'ſt:
Or prove all this in us is true,
Elſe we return it back to you.
They call'd Saint *Paul* an Heretick, (*x*)
A Blabler, (*y*) and a Schiſmatick: (*z*)
They ſaid our Saviour was poſſeſt, (*a*)
And of his preaching made a Jeſt. (*b*)
Yet *Paul* no Hereſie did teach,
Nor in the Church made any breach:
Nor yet our Saviour had a Devil,
He never did or preached evil.
Let Scripture try wherein we erre,
We crave no other Arbiter:
Convict us once by ſuch a Judge,
We will not at your railings grudge:
Now that thy ſtore is almoſt ſpent,
Thou com'ſt t'an old worn Argument:
Where was your Church ſome years ago,
Before the World did *Luther* know?
If briefly now I ſhould deny
The Churches Viſibility;
It were a word ſufficient
To overthrow this prattlement.
Yet this I ſay, and will maintain,
That even when blindneſs moſt did reign,
Our Church a certain being had,
Though not with outward Beauty clad:
Like to that holy portion, (*c*)
In that great ſuperſtition,
Which over whelm'd all *Iſrael*,
After the Tribes from *David* (*d*) fell.

(*x*) Acts 24. 14.
(*y*) Acts 17. 18.
(*z*) Acts 24. 5. & 28. 22.
(*a*) John 8. 24.
(*b*) Luke 16. 14.
(*c*) 1 Kings 19. 18.
(*d*) Davids *Line*.

Or

Or as ſome Ears of purer ſeed,
Amidſt a field of noyſome weed;
So God had ſome even at that time,
When Antichriſt was in his prime.
And now and then one brake the Light,
Even in that long and irkſome night:
Like as the Sun in lowring days,
Sometime ſends forth his glittering Rays.
Long time ere *Luther* yet was born,
Whom you our Founder name in ſcorn,
There were which ſhew'd their enmity
Againſt your vile Idolatry. (*e*)
But now the Lord hath let us ſee
Your Antichriſts deformity:
That all men might him fully know,
Before his final Overthrow.
Our Paſtor chief (*f*) in Heaven did ſit,
And ſo doth ſtill, ſaith holy Writ: (*g*)
On earth, Univerſal Prieſt,
None dare be call'd but Antichriſt. (*h*)
He that our Church and Keys had ſought,
By tokens in the Scripture taught,
Our Church and Keys he might have found,
Even when the World was moſt unſound.
Building of Churches nothing makes
For that which here thou undertakes:
For then commend *Demetrius*,
Who builded Shrines at *Epheſus*. (*i*)
Well may the heathen People boaſt
Of Piramees and Churches coſt:
In Houſes made, God doth not dwell,
As holy Scripture doth us tell. (*k*)
Yet neither all the Churches here,
Erected by the Papiſts were:
Nor are by us aboliſhed
Places where God is worſhipped.
If private men have evil done,
For it blame not Religion?
Thoſe men that do Church-ſpoyling love,
Our Faith and Church doth not approve.

(*e*) Bertram *wrote againſt Tranſubſtantiation*, ann. 812. *a Biſhop of* Florence *was condemned for teaching that Antichriſt was come*, ann. 1114. Arnulph. *was murthered in* Rome, *for preaching againſt the Pope and his Clergy*, anno 1128. Henry, *a Monk of* Toloſe, *was againſt prayer for the dead, Pilgrimage, Cream, Oyl, &c.* anno 1137. Jo. *of* Salisbury, *called the Clergy Phariſees, the Pope, Antichriſt, and Rome, Babylon*, 1151. Gerard *and* Dulcimus, *which taught the Pope to be Antichriſt, were burnt, with* 30. *more, about the years*, 1164, 1165, 1166. *The* Waldenſes, *which held in many points againſt the Pope, were in* anno 1167. *and after increaſing in divers places.* Almaris *a Biſhop burnt in* Paris, *for holding againſt Tranſubſtantiation, Images, Altars, and praying to Saints*, 1206. *Many in* Suevia *did preach the Pope to be an Heretick in the years* 1236, 1237, 38. Groſted, *Biſhop of* Lincoln, *wrote againſt the Pope*, anno 1246. Arnold de Nova Villa, *againſt Maſſes and Sacrifices for the dead taught, that the Popes belief was the Devils belief*, ann. 1259. *All Hiſtories are full of the like examples: theſe few may ſerve for a taſte, to ſatisfie an indifferent reader, and to ſtop their mouths, who ſay, none were heard of, of our Religion and Church till* Luther. (f) 1 Pet. 5. 4. (*g*) Acts 4. 21. (*h*) Gregory *the Great, a Biſhop of Rome, ſaid, that whoſo calleth himſelf, or deſireth to be called Univerſal Biſhop, is the fore-runner of Antichriſt*, Epiſt. ad Eulogium. *lib.* 7. (*i*) Acts 19. 24. (*k*) Acts 7. 48.

Thoſe

(l) 2 Kings 10.

† *Touching* Luthers *Marriage.*

(m) *It is well called a lawleſs Vow, becauſe it is of a thing which is not in mans power. If it be ſaid that by faſting and prayer it may be performed, and continency obtained; I anſwer, the gifts of God are two-fold: Some common to all Believers, as Faith,* &c. *Some peculiar to ſome onely, as this of Continency: Now, if by faſting and prayer we labour for the firſt ſort, we ſhall in ſome meaſure receive them: but we have not the like aſſurance for the gifts of the latter ſort, becauſe (it may be) the Lord is pleaſed otherwiſe to diſpoſe. Now to make ſuch a Vow, is a ſin, but to perſiſt in it, is a double evil.*

(n) Κοίτη ἀμίαντος, Heb. 13. 4.

(o) 1 Cor. 7. 9.

(p) *Papiſts do oppoſe marriage and chaſtity; but* Paul *bids young women to be chaſt, and ſubject to their Husbands,* Tit. 2. 4, 5.

(q) 1 Cor. 7. 9.

(r) Heb. 13. 4.

(ſ) Mat. 19. 11. *And it is allowed to a Biſhop to be the Husband of one Wife,* 1 Tim. 3. 2.

(t) *There were* 6000. *Infants heads found in Pope* Gregories *Mote, as appears by the letter of* Volutianus, *Biſhop of* Carthage, *or as ſome think, of* Huldericus (*Biſhop of* Auguſta) *to Pope* Nicholas: *againſt the forbidding of Prieſts marriage.*

† *Who kept the Scriptures.*

(u) Viz. *The Prophets and Pſalms, for ſo is the old Teſtament divided,* Moſes *the Prophets, and Pſalms,* Luk. 24. 44.

Thoſe Cells and Dens of Idleneſs,
And Nurſeries of Wickedneſs,
Upon good cauſes were diſplac'd,
As *Baals* Temples were defac'd. (l)
† A lawleſs Vow (m) of ſingle life,
Luther well brake, and took a wife.
Better the pure and ſpotleſs Bed, (n)
Then by unclean luſts to be led. (o)
Better the married Chaſtity, (p)
Then violent Virginity:
They ought not ſingle to remain,
Who are not gifted to contain. (q)
Wedlock it ſelf cannot defile,
It hath an honourable ſtile: (r)
God doth it not to each man give,
Without the Marriage Bonds to live. (ſ)
The forced vows of ſingleneſs,
Have brought forth beaſtly filthineſs:
Thou maiſt behold in Hiſtory,
The fruits of Monkiſh Lechery. (t)
Thy poyſoned Tongue doth further reach,
The noble *Saxon* to impeach:
Becauſe to truth he did encline,
Thou calleſt him a Libertine.
When God was pleas'd to let him ſee
How Chriſt his death hath made us free,
Then did he deem it ſlavery
To bear the *Romiſh Tyranny.*
Though *Antichriſt* did *Rome* poſſeſs,
† You kept the Scriptures I confeſs:
And in that long Apoſtacy,
Thoſe Books were in your cuſtody.
So I a Pirate falſe have known,
To keep the Goods were not his own;
And in the Ship to rule and raign,
When the right Owner hath been ſlain.
So did the *Jewiſh Synagogue,*
Safely keep *Moſes Decalogue,*
And th'other Books, (u) when cruelly
They did Chriſt Jeſus crucifie.

† Th

† The Paſtors which did firſt reſtore
The truth which long lay hid before,
Thereto were called lawfully,
And even by your Authority:
You did them Prieſts and Doctors make,
And they from you this charge did take, *
That they the Truth ſhould ſoundly preach,
And in the ſame the People teach.
Hereto you cauſed them to ſwear,
That to the Faith they ſhould adhere,
And never ſhould Errors endure,
That were againſt the Doctrine pure.
That whereunto you did them call,
Full well they have performed all:
Truth they have ſought to propagate,
And Hereſies to ruinate.
As we account your Baptiſm true,
And never do the ſame renew: †
So may you make a lawful Prieſt,
Yet be not the pure Church of Chriſt:
We know that now you wiſer be,
And ſwear your Prieſts to Popery, (x)
And bind them to maintain the ſtate
Of your three-crowned Potentate.
See now (O Papiſt) thou recant,
Th'art anſwer'd by a Proteſtant.
I counſel thee, if thou be wiſe,
No new evaſions to deviſe.
Thy tale of *Ethelbert* of *Kent*,
Is but a ſlender Argument: (y)
It skills not whence the Faith was brought,
Or who it firſt amongſt us taught.
Let us into the Scriptures look, (z)
And duly ſearch (a) that holy Book:
Thence ſhall we know wch *Church* to leave,
And unto which alone to cleave. (b)
Thoſe ſwelling words (c) of Unity,
Succeſſion, and Antiquity,
Are but poor groundleſs fantaſies,
To blind the ſimple peoples eyes.

† *Touching the calling of Miniſters.*

* *In their admittance.*

† *Yet it followeth not hereupon that Rome is a true Church: There is in the Papacy a certain hidden Church, and to it that Sacrament appertains. Circumciſion was uſed of old, even among the* Samaritans.

(x) *In their Oaths and Admiſſions, they put in this clauſe, (The Catholick and Apoſtolick Church of Rome) which in elder times was not uſed.*

(y) *It is alſo anſwered before.*

(z) Eſay 8. 20.

(a) John 5. 39. Acts 17. 11.

(b) *We have found Chriſt in the Scriptures, there we muſt alſo find the Church,* Aug. de Paſtoribus.

(c) 2 Pet. 2. 18.

Though

Though that an Angel thou should'st see,
Let him (saith *Paul*) accurſed be. (d)
If from the Scripture he doth erre,
Account him not Gods Miniſter.
If one ariſe, and wonders ſhow,
Seeking the truth to overthrow,
Though that might ſeem a motive ſtrong,
Yet unto him death doth belong. (e)
If threeſcore Biſhops here, and three,
Have been with us ſucceſſively,
It either proves our Church is true,
Or elſe that mark makes nought for you.
That Faith for which *Peter* was ſlain,
Our Engliſh Church doth ſtill retain:
We hear the Voice of CHRIST JESU, (f)
Who is the SON of GOD moſt true.

(d) Gal. 1. 8.

(e) Deut. 13. 1, 2, 5.

(f) John 10. 27.

FINIS.